



# The South India CHURCHMAN

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# CASA in the Cauldron

Beginning from the aftermath of the partition of India in 1947, with the large help from the U.S.A., through the National Christian Council of India the churches have given invaluable help to the people as distributors of milk powder, food and other commodities. The operations of the Committee for Relief and Gift Supplies (CORAGS) expanded and in course of time was changed to the Christian Agency for Social Action, Relief and Development. As the name suggests the intention was social action rather than mere doling out charity. However, there were rumblings and all seemed not to be well in the mighty Moghul's palace. The NCC was concerned at the style of operation of CASA and a Committee was appointed to study the working of CASA. When the so-called 'high power committee' gave its report which was accepted by the NCC Triennial in Kottayam in 1971, there were high expectations. The plea of the committee was for an Indian structure which could be maintained from Indian resources. It was positively affirmed that the American representative in CASA should not have any administrative responsibility. CASA was registered under the Indian Companies Act 1956. To emphasise the significance of the expected involvement and active participation of the churches in India, the name was again changed to the 'Church's Auxiliary for Social Action'. The Church of South India began to pay for the expenses of the area offices in Madras. The Church of North India assured 50% of the expenses of the offices in Bombay. Food gifts from abroad were cut by 40%. The contribution towards the administrative budget through the World Council of Churches was considerably reduced. More than half the number of employees were retrenched.

With all these changes the new era still seems to elude CASA. There were continued criticisms and questioning about the operation of CASA. The donor agencies from the West expressed their impatience openly. At least two consortiums were held in addition to the study of the working of PL 480 food distribution and its effects. Representatives of the WCC, of donor agencies and of the NCC met to discuss and plan for an 'efficient' CASA with the co-operation of multiple agencies instead of the heavy dependence only on U.S. aid agencies. Meanwhile the staff continues to feel insecure. The U.S. Aid agency has stopped the gifts of PL 480 food. With the appointment of the special officer from the 1st of October 1974, CASA has seen five administrative heads within the last five years. That may be a record even in the land where the people have seen the real or threatened changes of Chief Ministers belonging to the same ruling party between the two general elections. All the members of the Delhi-based CASA Committee have resigned. CASA certainly is in the cauldron.

Our role is not to add more spices particularly of the hotter variety into the cauldron, but to plead with the members of the churches to reflect, discuss and once again help in the decisions to be made at the NCC Assembly in 1975. After all CASA is named as the Church's Auxiliary.



One of the main issues under constant discussion has been the supply of food under PL 480 programme. Under title II the U.S. Government donates food supplies which the churches in turn distribute. The Indian Government has stopped receiving food under PL 480 for some years. It is mandatory to have an American personnel in the structure of CASA. Opinions have been strongly expressed in the executive committee meetings of the NCC both for and against the continuance of PL 480. Some members felt that it is a hypocrisy to call the organisation as 'Churches' Auxiliary for Social Action' since the bulk of the work is mere distribution of food supplies on a large scale. Churches have been doing social work and giving charity for many decades and the present priority should be programmes of social action with emphasis on justice, leading towards the liberation of the masses from the unjust structures and the many binding forces including poverty and illiteracy. Because of the large volume of food supplies, the Churches' declared intention to undertake these have not been effective. More personnel are employed and more money and food are spent and hardly a handful of development programmes have been initiated. The Churches are politically insensitive, that when the Government of India has refused to receive PL 480 I they want to handle distribution by themselves. If the churches want to distribute they should expand their management to include men of all Faiths. The American presence is humiliating as though placing an American would guarantee honesty and efficiency. We are 'selling our souls' by accepting to make changes in the administration so as to restart the PL 480. The distribution of PL 480 food supplies should be separated completely and the Indian Churches should plan programmes on a modest scale as an expression of their deep concern. Wherever and whenever food and material aids are received from abroad (through churches or governments) they should be administered by a body which includes service organisations and people who belong to all Faiths, including Christians.

On the other hand, other members strongly affirm that it is 'ridiculous' to criticise and to say that we are selling our souls. The great need of the hour is to help people who are suffering under the grinding poverty conditions. When the Indian Government itself receives food from abroad it is no harm for the churches to receive from a foreign government. And after all the churches through NCC distribute only 2% of the total food coming into India. As Indian churches have also begun to contribute towards the administration, it is not 'humiliating' to receive from abroad. Further, the Roman Catholics are doing it on a large scale and in most of



the villages if NCC stops food distribution, it would have very strong repercussions among our people some of whom may even leave our churches. In the critical period our people pass through, our first priority is to distribute food, irrespective of where we get it from.

Amidst the many criticisms the NCC appointed a CASA reformulation committee and its report was accepted after discussion with the representatives of the member churches in August of this year. Calling for a dynamic new stance in CASA's programme it was asked to 'respond primarily to the developmental and reconstructional needs of the present and the future. Secondly it declared that 'our approach to emergencies must differ radically from the past, . . . Henceforth, the primary approach must be development, but we tackle emergencies and natural calamities since they impede and obstruct development'. - Thirdly, it affirmed 'that the churches in India provide the country the largest voluntary machinery with a network that spreads out to the very grass roots . . . the potential there is tremendous and should be exploited'. And since 'the response by the community itself to its needs . . . has greater and wider responsibilities, the interaction of the local and/or regional church bodies within the community is of great importance'. Therefore the Committee felt that 'the most appropriate role for CASA' as, (i) to motivate the church and community at large to respond to socio-economic needs. (ii) to mobilise, equip and strengthen them for their response; (iii) to provide them with participatory resources in proportion to their own efforts; and (iv) to co-ordinate the efforts of the churches at the international, national, regional or local level into the total efforts of the community at large. It envisaged CASA as 'activating, mobilizing and co-ordination agent of the churches, institutions and the community at large' and expected CASA to 'make a serious effort to generate resources in the country and thus provide self-reliance'. It was emphasised that 'CASA's programme should have a broader perspective relating itself to the socio-economic problems of the country with the view to contribute to community development and nation building'. The church leaders enthusiastically approved the new stance in the CASA's programme. However, at the same time they resolved 'that the CASA committee be asked to explore with USAID the possibility of restoration of PL 480 supplies on conditions commensurate with our integrity and self-respect' (CS 74: 37). And so we seem to have completed another circle in the merry-go-around. We have gone around the mango grove and come again to the starting point. All the questions about our priority and the problems in carrying out our declared objectives come to the fore again. In the mean time, though the words 'on conditions commensurate with our integrity and self-respect' were added in the context of the criticism of the American presence in CASA, within three weeks of the resolution the managing committee of the CASA recommended the appointment of the Church World Representative, an American, as Associate Programme Officer. Incidentally, though on the 4th August 1974, the committee 'resolved to ask the Finance Committee to frame rules for making grants from CSA indicating areas of priorities' in the context of questions raised about the churches not knowing the available funds, yet on the 24th August the committee attended by three (the chairman, treasurer and the General Secretary who is a full-time staff member) decided to give a loan of 1½ lakhs of rupees to a Christian Education Society. Our point is not about the competence and etiquette of the three members deciding but of the

structures which made it possible for them to do so. At the same time NCC has also a structure which when an organisation requested for a loan of Rs. 75,000 raised a number of questions and after two years asked them to submit a new application!

The NCC has appointed a committee 'to prepare draft constitution for CASA and the procedures for the implementation of the reformulated CASA plan'. The reformulated plan and financial implications will be presented at the next Assembly for final acceptance and implementation. Therefore, it is essential for the members of the churches to know the past and the present working of CASA and the plans for its future work. We hope there will be serious discussions at the Diocesan and Synod level.

A few questions may be indicated as a help to our reflection and action: (i) Should CASA be involved in distribution of PL 480 food supplies? Will it affect the implementation of high ideals and guidelines as enunciated in the reformulated CASA plan? Or is there a possibility to integrate them into one programme unit? Will the enormous PL 480 food supplies impede the growth of an Indian programme, giving and participation of the churches. (ii) The General Secretary of the NCC through his letter of the 16th September 1974 (addressed to all churches) in asking to 'prayerfully prepare ourselves for the future' has strongly recommended, 'for social, educational, economic and medical service, let us very seriously consider secularising the administrative structure Boards, governing councils etc.' Shall we begin to apply this to CASA, particularly if the churches decide to receive PL 480 supplies. The churches must help to implement secularising our administrative structures for social action at the NCC level. Is it possible? (iii) It is needless to emphasise the importance of human and structural relationship in any organisation. (a) It is not only the question of having or not having an American in the CASA structure. One has to evaluate his functions and role as defined, but as actually practised perhaps in the last five years or so. Some one has to look into the aspect of the working relationship between the administrative head of CASA and the CWS/LWR representative and of the representatives with USAID agencies and the field staff of CASA. (b) The relationship between the CASA committee either based in Delhi or in another place and the CSA or the managing committee. Certainly there are loyalties, procedures and structures. But beyond these has there been a relationship maintained? Were there informal meetings, joint plannings, sharing of plans and problems and mutual upliftment. (c) The relationship of the Managing Committee of the Christian Service Agency and the working committees. The powers of the few have been enormous. Here again an evaluation of their work in the last few years have to be studied. Beyond the legal requirements have they been in close touch with the Executive Committee of the NCC. Did they share, inform and explain their actions? It is essential that we look into the relationships of these decision-making groups.

It is high time that we take CASA out of the CAULDRON. We do not know what will come out of the cauldron and whether it will be palatable or beneficial to others. Still it is our duty in the time in between to endeavour our best in all sincerity to join hands and work for the creation of a pattern of the Church's ministry to others. We must recognise the difference of opinion, listen to one another and evolve a common programme relevant to our times and needs of our people.



# Peace with Justice by Integrity and Compassion

We must be grateful for the growing concern in the Church in general and the Church of CSI in particular in the struggle for peace with justice. But several questions insistently arise when I read of the conferences and statements which deal with these important matters. Are we as sensitive to the degrading poverty around us as Christians ought to be? Are we not too much concerned about our own 'prestige'? Are we not too much involved in the exploiting economic system of which we are a part? Are we good in analysis but how about our faith in the way of Jesus Christ? In the last 6 months I have been at several Christian conferences. Again and again, able Christian leaders and workers by my side would say, 'But is it practical?' Well, I suppose none of the disciples of Jesus Christ felt that this way of life was practical. But suddenly they realised that the man who was crucified was living again! We have centuries of such experience behind us. We have had humble example of dedicated workers even in this generation who ought to convince us that the way of Truth and Love is the only way. And yet, in these conferences how often someone speaks about the need of 'dictatorship'! At Delhi recently, a retired Christian General was asked whether it was not needed that we have a military dictatorship in India until we get our mess cleaned up. I was impressed by the army officer's reply. He would not tolerate such a point of view for a moment.

Repeatedly, our conferences cry out, 'Socialism is the only solution'! I agree but what is meant by 'socialism'? We have dozens of 'socialistic' parties in India and when it comes to the real problem, there is practically no unity of action. Is it not high time that some people formulate such a programme and get at the job?

I humbly suggest that there is a 'socialistic' programme in our midst and it is at the job: 'Gramdan Sarvodaya'. One violent 'socialistic party' was at the job in Thanjavur before Sarvodaya entered and that is to their credit. However, the result of their efforts was the burning of 40 men, women and children one morning in a village hut. Sarvodaya workers then knew they must enter the scene in all their weakness.

300 acres of temple lands have been brought to the use of these landless agricultural labourers. Plans are being made to bring more of such lands to these exploited people. The situation has been studied. Recently, when two young trained workers presented their statistics to the Law Minister who was studying the situation, he turned to local government officials to ask if these statistics were true? The local officials could not answer. In fact, I am told that three such officials were suspended that day because the Minister felt that they

were not doing their duties. Christian missionaries came to that area decades ago and converted thousands of people. Why have we not taken any concern about their bodies? This is surely a scandal when we maintain we are followers of Jesus Christ!

I am trying to say that we *must get involved*: we must take Jesus seriously! I am not saying at all that all should become a part of the Gramdan Sarvodaya Movement. I think that it would be good if we do so. However, each must find his own way and place and then get at the job. All this talking is not going to take us anywhere! And while I am writing in regard to justice and our own 'Christian plus' I would like to speak to all. Many are engaged in the healing ministry, for example. Much good is being done; of that there is no question. However, I maintain there is a 'Christian plus'. It is for us to find out what that is in our healing ministry. Jesus often said, 'Thy faith has made thee whole.' Is there any real faith in our healing ministry? Again, we are doing a remarkable teaching ministry. Sometimes I think it is in spite of the kind of schools and colleges which we have. In my mind, this whole nurturing process is one of the most important services needed in this new and complicated day. I would start at the kindergarten level in the village and slum. Again, when I am there, I very seldom see a Christian by my side. The church seems to be totally disinterested! Sometimes, I say, that it would be better for government to give nothing to striking college students and to place that money into an universal 'Balwady' system in all our villages and slums. Let the 'exploiters' take care of their own educational needs! But I recognise that this is not a Christ-like approach. Nevertheless, I think I am right when I say that there is a 'Christian plus' in educational work and we are not expressing that plus in our educational institutions. So I could go on taking every aspect of life describing what I feel is the 'Christian plus' in that particular service. It is here that all of us must be more concerned whenever we meet and whatever we are doing. I go further. I do not think that any Christian witness can be very effective unless this 'Christian plus' is quite evident at each point in our daily living.

May I repeat that I am quite convinced that we cannot be on these great spiritual and social frontiers without getting involved with the cross. Just as much I feel certain that the one who gives his life in such a way will find 'Life Eternal'. It is some of these emphasis that I find normally lacking in our religious periodicals, conferences and services. Is it not high time that we take the 'Living Christ' more seriously!

RALPH R. KEITHAHN.



# The Role of Christian Ashrams in India Today

The Christian Ashram Movement in India is the one which raised much hopes in the minds of very many people in India and abroad. When the Ashrams were founded India was under the British rule. Conduct and way of life of most Indian Christians were such that Indians associated Christianity with British Rule. When the freedom struggle in India got momentum and it became a movement of the people, some of the thoughtful Indian Christians began to feel the general inadequacy of the Institutions run on western lines for the growth of Christianity in India. They also found a pattern in the Ashrams founded by Mahatma Gandhi and Rabindranath Tagore. These were centres of intense activity rather than places of retreat and contemplation. In a combination of contemplative tradition of India and the activist tradition of today, the pioneers of the Ashram movement found an ideal type of Christian Institution. Naturally this idea attracted the attention of some people in India and it raised hopes in the minds of very many people. More than thirty ashrams sprang up in different parts of India. These are different types. Some ashrams are denominational while some other ashrams are inter-denominational; some are for men while others are for women; some are only for celibates while some others are open to celibate as well as married members.

## Crisis of Personnel

The Ashram ideal is different from that of other institutions and only people with a difference will choose such a way of life. The pioneers were dedicated and people with strong convictions. Their character attracted and inspired very many people; but not necessarily to the institutions which they founded. Now most of the ashrams are facing a crisis of personnel. There must be reasons for this. Quite a number of the pioneers were people with strong convictions and quite naturally thought that their convictions were good for all people and for all times. This situation was found intolerable to the intelligent seekers. The founder members feel that nowadays people are not heeding to God's call and they are not idealistic as the founders were. But it should not be forgotten that this is the time when hundreds and thousands are sacrificing themselves in movements like Naxalitem and lakhs of young men live as Hippies. The real reason is that the Ashrams are not challenging people. Most ashram groups (as the present writer wrote in an article for the N.C.C.I. Souvenir of 1972) have become small syndicates preoccupied in the interests of the existing groups and naturally lost its dynamism. Now the pioneers are passing away one after the other leaving a void in most of the Ashrams. Some of the Ashrams are collapsing due to lack of personnel and some are lingering. This situation calls for a radical rethinking. If a thorough rethinking is possible it can become dynamic, and attract people once again. In a dynamic society, only movements with a dynamic character can fulfil its mission. It must be admitted that the hopes once raised by the ashrams are no more in the minds of people, though they would admit the place of ashrams theoretically.

In such a situation, one can talk only about possibilities of the Ashrams in the life of the church in India. However, it must be admitted that some of the concerns of the pioneers were still valid.

One of the concerns of the pioneers was co-operation between the Europeans and the Indians on equal terms. It was at a time when the Indians were looked upon as second class citizens, that the pioneers of the ashram movement came forward with this idea. In that experiment they have succeeded to a large extent. In many of the ashrams there were Europeans as well as Indians. They were living and working in a smooth way. But the need of the moment is not a community life of European and Indians but a corporate life of people irrespective of caste or class. Though caste is prohibited by law, it is living in the minds of people. Only when they live together and understand each other they will become free from such prejudices.

Another concern was an experiment in a community living where there will be no place for difference on the basis of status. In an ashram community all are equal at least theoretically. No doubt one person being at the helm of affairs for a long time will affect the community spirit, especially, when the head of the ashram claims authority in all matters, on the basis of its constitution. Bossism is hated by everybody. But is this only a misuse although it is real. But the principle is still valid. India as most of the third world nations, is moving to a socialistic pattern of society. If the Ashram fellowship can offer a pattern of life, where there will be no difference on the basis of job, health, class, caste or status, it will be a contribution to the church and indirectly to the nation.

Some people quite legitimately look upon the ashram as centres of experiments, more or less as a laboratory. This possibility must be accepted, but in practice, lack of flexibility in an ashram make such experiments impossible. Though this is the case now, its possibility and the need for such experiments cannot be ignored. New ideas about, spirituality, worship and pattern of services and the structures behind them are in the air which deserve the attention of the church. Where these ideas could be experimented is the question.

If permitted to use an industrial terminology an ashram is a factory. Here the finished products are not goods but personalities. In a factory where personalities are shaped, efficiency is not dependent very much upon the machinery, but rather on the character and temperament of the leader and quality of life in an ashram. This is an area where the ashrams were successful in the past, when some of the pioneers were alive; but now this is only a possibility.

Though the ashram movement is not very promising at present, if the churches accept its place and the leadership of the ashrams come up to the occasion it can once again become a useful instrument in the hands of God for the establishment of his kingdom.

THE REV. P. T. THOMAS.



# A Statement of the CSI Seminar on 'Church and Social Justice'

[The seminar was organised at Whitefield from September 10-17, 1974 in collaboration with the Industrial Team Service of St. Mark's Cathedral, Bangalore and the Ecumenical Christian Centre, Whitefield, Bangalore. The 68 participants included 11 Bishops of the C.S.I., officers and laymen from the Dioceses and invitees from the C.N.I., M.C.S.A., Mar Thoma and Lutheran churches. The main speaker was Rev. Fr. Francois Houtart, General Secretary, International Federation of Institutes for Socio-Religious Research, Belgium.]

We have spent the past seven days together listening to lectures, in worship and in much discussion in an effort to acquire a tool for a sociological analysis of society so that the Church may faithfully carry out its mission in India in the context of the struggle of the people for a just society. In accepting this goal of the Seminar we affirm—

1. That our chief concern is the mission of the Church in India;
2. That the deep longing and the growing struggle of the Indian people for a just society is the dominant element in the Indian reality today;
3. That this struggle is relevant to what the Gospel of Jesus has to say about God's purposes for man and society;
4. That, therefore, the Church cannot faithfully discharge its mission without relating itself meaningfully to this struggle;
5. That for understanding the elements of the struggle, and for relating to it, sociological analysis of society and a grasp of the social function of the Church in such a society, is indispensable;
6. And that only theological reflection that is based on such a foundation can guide the Church to be faithful to our Lord's partisanship with the poor and the oppressed in this struggle.

We are therefore grateful for the work of this seminar that has set us on this road, and most specially for opening the eyes of our understanding to the social consequences of the work and teaching of the Church in India. This has not been either easy or pleasant, but we believe that the moment demands that we submit ourselves to the deep probings of sociology and accept

them as one of the ways in which the Spirit of God is leading us to a new area of truth. We desire that the evaluation of the past work of the Church arrived at with tools of sociological analysis, and the questions and guidelines this implies for its future work, should be shared widely in the congregations and councils of our Churches. This should contribute powerfully in dealing with what is at the heart of our present apathy towards the social dimensions of the Incarnation and the Gospel, viz., an understanding of God's purposes and work for the world in Christ that is content to limit itself to the personal salvation of Christians, to thinking of it as a means for private peace and protection.

Whether on the national scene or in the international scene, the great human issues of our time are in the political and socio-economic spheres. More than ever before, today the Church has been awakened to the demonic reality of corporate sin which operates and perpetuates itself through institutions and structures of society—even when some of these seem quite harmless and respectable, or began in good intentions and has good people in them. We have realised that the massive dehumanisation that these structures bring into human life surpasses the evil done by individual wickedness, and defeats private good intentions. If the Gospel message is that God in Christ is active to restore man's personal and social life the qualities of humanity the measure of which is the humanity of Jesus, then the Church cannot opt out of its responsibility to co-operate with Christ in the transformation of the manifestly unjust and inhuman society of our day. To continue merely helping the victims of the present systems, however necessary this help might be, without consciously working, at the same time, for the transformation of the whole system is criminal irresponsibility in the face of the radical demands of the fullness of the love of Christ. To be on the side of the oppressed, to be involved in their struggle for justice, to look at life and orient it from the point of view of the poor in the light of the Gospel ethic, is the primary calling of the Church in the present context. For, the Church is called to be a sign of the Kingdom of God where the chief values are justice, peace, love and brotherhood.

- G. R. KARAT  
Convenor

*Seminar Continuation Committee.*



# Second Synod of a Three-Year-Old Church

The hot and humid July weather, daily powercuts immobilizing the electric fans in the assembly hall of St. Stephen's College, New Delhi, never succeeded in stifling the liveliness of the debate, or slowing down progress in the discussions that took place during the week-long Second Ordinary Synod of the Church of North India. Keen and sometimes tough debate, energetic altercations always interwoven with clear goodwill, humility and a broad sense of humour, made attendance at this Synod meeting, even for those who had come 'from outside' as guests or fraternal delegates a memorable event—how deadly dull church assemblies and the like sometimes are; this one positively wasn't.

Among the major agenda items facing the Synod was the final revision and approval of the constitution of the Church which was formed just over three years ago when six major denominations united. At every point where issues needed revision or further clarification Synod members approved with an overwhelming majority vote the relevant resolutions that were before them. One thing was very clear during the long debate: this highest court of the CNI took very seriously the concept laid down in the constitution acknowledging 'that the Church must always be ready to correct and reform itself in accordance with the teaching of the Scriptures as the Holy Spirit shall reveal it.'

At the same time, the whole atmosphere of hard debate and frequent laughter, was a true reflection of another constitutional point which refers to the fact that 'divergence of conviction on certain matters of faith and practice is something that can only be borne within one fellowship by the exercise of much mutual forbearance and charity.' There was ample evidence of 'brotherly converse', mentioned under the same clause.

The whole constitution was finally adopted and became operative as from that moment. An interesting decision in this connection is that the first part of the original Plan of Union will in all future editions be printed as an appendix to remind coming generations of the basic principles on which the six churches united.

## Priorities and Stewardship

The other major discussion item—apart from the usual domestic responsibilities that had to be discharged by the Synod—was that of priorities and stewardship. An address on this theme was given by a leading lay woman from the Church of South India, Mrs. Renuka Somasekhar, who effectively set the tone for plenary and group discussions. She reminded the members of the priestly, prophetic and servant role to which the Church is called; to fulfil this role, the CNI must discover its own identity, shape its theology, express its self-hood through self-support and participation in world mission and work untiringly for justice for all.

A top priority for the CNI, according to Mrs. Somasekhar, is 'to scrutinize, analyse and chasten its baggage of beliefs...not only should Christian theology and teaching have relevance for modern times, but also for India.' The theology understood and practised in India, which is still rooted almost entirely in the social and cultural ethos of the West, must be replaced by a

basic theology rooted in the Gospel and growing out of the Indian ethos.

It is quite clear that one of the principal problems facing the CNI is that of 'getting things across'. Mr. A. C. Dharmaraj, the tireless and energetic general secretary of the Church, in his report to the Synod drew attention to an oft-forgotten fact: 'the theology of unity, witness and service has to be grasped at the layman's level by the unlearned or half-learned average member of every local congregation. If the CNI is to forge ahead, the secret of such growing is at the local parish level...'

But this is precisely where the shoe pinches. The CNI is spread out over an immense area; the vast majority of its members live in rural areas and they speak numerous languages. Lack of communication has so far been the main handicap in making people aware of the fact and the significance of this church union. All of the Synod proceedings were conducted in English; most of the current literature on the CNI is available only in that language. As Bishop Eric Nasir, Moderator of the Church put it: '...and so hardly 27% of our people know anything about the CNI; the rest are in it by mere faith. If what the CNI stands for is understood only by a few educated people, it will remain a foreigner in its own country.'

The fashionable word *moratorium* was not mentioned once, to my recollection, but much attention was given to proposals for making the Church financially self-supporting by the end of 1977, though, at the same time, a warning was issued: 'Exclusive concentration on self-support will lead the Church to become selfish and self-centred... The CNI should at the same time be working towards becoming a witnessing and a serving Church.'

## Ordination of Women

Much time was spent on the question of ordination of women to the ministry. While a great deal of justifiable impatience was voiced by both women and men at the Synod, the upshot of the debate was that an immediate decision in favour of the ordination of women without prior consultation at diocesan level would be unwise. The relevant resolution, approved by 112 to 42 votes, read:

*'That this Synod, taking up the question of the admission of women to the ordained ministry, as promised in the Plan of Union, accepts this in principle, but believing that the rank and file of the Church should be consulted before reaching a decision, hereby resolves that the matter be referred to the dioceses for their study and their decision or advice, so that the Synod may at its Third Session reach an informed and considered decision on the question. It further directs of officers of the Synod to appoint a small committee of men and women in equal numbers to circulate a short paper to the dioceses to guide them in their study and discussion of the matter.'*

## Waiting Upon God

In the June issue of the *North India Churchman* the editor wrote: Unless the Synod first 'takes time to wait



upon God and listen to his voice', all the ingenuity of the best brains of our leaders will not enable them to come to right decisions. He also stressed that the Church is not an end in itself: 'Christ is actually engaged in liberating man from all oppressive forces, social, economic and political.'

The New Delhi Synod gave every evidence of being

aware *both* of the need to 'wait upon God', in Bible study and worship, *and* of understanding what it means to be the church in the world, at a time which has been described as India's most critical post-independence period.

By Courtesy of  
*Reformed Press Service*

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## Fellowship of St. Thomas

It may seem a long stride, culturally, climatically and in many other ways, from India to Scotland. The historic links, however, through the missionary movement, are strong indeed. Readers will be interested to hear of a new link of prayer and concern, arising above all out of a desire to learn, which has been forged during the past year.

During this period, members of several of Scotland's Churches have been meeting to work out an appropriate form of association, and have found themselves bound together in 'The Fellowship of St. Thomas'. No need to explain how it got its name! The aims and objects of the Fellowship are to promote an informed interest in the Churches of South Asia, to encourage private and corporate prayer for and with these Churches, to learn from and share with the Churches in Scotland the experience of these Churches in the search for unity, and to hold an annual celebration of Holy Communion according to the rite of some of the Churches of South Asia.

While in process of formation, the Fellowship had the good fortune to have a day in the company of Bishop Bhandare of Nagpur, Deputy Moderator of the Church of North India, and Bishop Inayat Masih, Moderator of the Church of Pakistan, who gave much encouragement and invaluable advice at a formative stage of our development. Subsequently, on St. Andrew's Day last, the first sixty members of the Fellowship gathered at St. Nicholas' Church, Dalkeith, near Edinburgh, for their first formal meeting. The CSI Liturgy was celebrated, the officiant being the Reverend Roy Macnicol, formerly of Madras Christian College, assisted by Dr. H. B. T. Holland of the

Church of Pakistan and Miss Katherine Ramsay, formerly of the CNI. The preacher was Dr. William Stewart, formerly Principal of Serampore and Moderator of the former UCNi. At a public meeting after the service, Dr. Frank Khair Ullah of Lahore brought news of the Church in Pakistan. During a short business session, Provost L. E. Luscombe of Dundee was elected Chairman of the Fellowship, and Miss Katherine Ramsay (address: Glenlee, COMRIE, Perthshire, U.K.) was elected Secretary.

Most recently the Fellowship has met in Edinburgh to hear Bill Murison, Asia Secretary of the Overseas Council of the Church of Scotland, and David Bruno, Overseas Chaplain of the Scottish Episcopal Church. The former had been recently in both Sri Lanka and India, and the latter around India, and between them they painted a picture that was both cheering and realistic, and which challenged us in many ways, not least with regard to ecumenism and (thinking of the deliberations of the CSI synod, and the work of St. Paul's Cathedral, Calcutta) the church's engagement with social questions.

Further meetings are planned. Most immediately, a meeting with Bishop and Mrs. Newbigin, and, later in the year, in Glasgow, a celebration of the Birth Centenary of Bishop Azariah of Dornakal.

The Fellowship of St. Thomas looks forward to further news from the churches in South Asia, news which will, it is hoped, bring much-needed inspiration in Scotland's search for Christian unity, and the encouragement of new bonds of fellowship in the one world-wide mission of the Church.

DANIEL O'CONNOR

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(Continued from page 8)

are inextricably bound together as the proper rhythm of evangelization.

But dialogue as the form of evangelization can be credible to those without faith only if the churches and Christians have learned to live this dialogue among themselves as a normal manner of existence. The real issue is not to ask whether co-operation in evangelization is possible between Roman Catholics and other Christians, but whether Christians of different confessions are so prepared to be exposed to each other, in faith and life, that they allow the Gospel to do its own explosive work in and through them. That is the ecumenical task and that is why evangelization is essentially an ecumenical enterprise.

The challenge facing the Churches is not that the modern world is unconcerned about their evangelistic message, but rather whether they are so renewed in their

life and thought that they become a living witness to the integrity of the Gospel. The evangelizing churches need themselves to receive the Good News and to let the Holy Spirit remake their life when and how he wills. As Monseigneur Etchegaray said to the Synod a few days ago: 'A church which is being renewed in order more effectively to evangelize is a church which is itself willing to be evangelized . . . We lack not so much the words to say to people as credible persons to say the Word.'

In reality, evangelization, renewal and unity are intimately related as the common calling of all the churches. Evangelization is the test of our ecumenical vocation. The crisis we are going through today is not so much a crisis of faith as a crisis of faithfulness of the whole people of God to what he has offered us of his grace in the crucified and risen Lord and in what he demands in the wisdom and power of his Holy Spirit.



# Evangelization in the Modern World

(Extracts from the speech of the REV. DR. PHILIP A. POTTER, General Secretary, World Council of Churches, to Synod of Bishops, Roman Catholic Church, in Rome, on the 10th October, 1974.)

The main focus of our concern for evangelization is not to arrive at some consensus as to its nature, scope and goal, or, indeed, to affirm our common calling, but rather to discover what the evangelistic task is in today's world. This demands that we discern the signs of the times. What are they? During the first part of the Synod several bishops referred to some of these signs. I will try to mention a few in the knowledge that all the churches are called today to come to terms with these signs. No church has a monopoly of discernment or of wisdom. We are all compelled to listen to what the Spirit is saying to the churches.

1. Everywhere the process of secularization is going on. This process is the means by which people, through science and technology, liberate themselves from the forces of nature, and gain their God-given dominion over nature in order to become truly responsible for their existence and not rely on some *Deus ex machina*, or the surrender to Fate. The world is no more closed and unchangeable, but open to the future and in constant transformation. This development did not happen automatically. It was the result of Biblical teaching and understanding. It is significant that the big leaps forward in secularization have taken place in countries which were influenced by the Christian world-view. The whole biblical tradition is secular in purpose, enabling people through faith in the God of time and history to dethrone nature as an idol, an unknown, capricious god, and to come of age, as Bonhoeffer expressed it. The incredible advances in the conquest of space, the vastly increased means of communication both in travel and in the mass media have made the world a global village. We are now more than ever in history members one of another. We are now all neighbours on this planet sharing a common destiny. Science and technology are providing the possibilities for conquering disease, of dispelling ignorance, of having enough to maintain the human species. We can even plan ahead and mobilize resources to achieve our material designs.

We Christians are adept at describing the other side of this development. We are aware of the new material gods which people have designed and made and to which they have given their allegiance—the devotion to things; to having and consuming more and more; to prospective rather than perspective; the use of the enhanced power which people possess to increase war and destruction through armaments; the fact that our global village is the scene of vicious and violent divisions more deadly than ever in history; the greedy draining of our natural resources and the devastation of our environment; indeed, the threats to our very survival as the human species. All these things are contrived by human beings and we carry inescapable responsibility for them in all our societies.

2. Another sign of the times is the search of millions of people for ways of making life more humane. Everywhere there is the struggle for liberation from injustice of every kind; from the structures which imprison and warp both those who oppress and those who are oppressed; from the idolatry of ideological and social systems which resist change towards a more just, open and human community; from the phenomenon of faceless men and

women who manipulate societies without having to be accountable; from the loss of purpose in work, leisure and social relations; from the violation of human rights in all our countries; from the paralysis of recurrent world monetary crises and uncontrollable inflation which make nonsense of people's capacity to manage their own creations; and from the resulting apathy, cynicism, alienation, despair and senseless violence.

Here again, this struggle for justice and communion finds its source in the Biblical understanding that the structures of society are not fixed and end in themselves but must be subject to God's purpose of being spheres in which people can fulfil their destiny to live in shared life in community. The awareness of millions of submerged people of this destiny is one of the new facts of our time. The attempts to suppress this awareness by ruthless power, supported by the complicity of major nations and through economic investment, only increase the human tragedy.

Now these two signs of people becoming of age and being more responsible for themselves vis-à-vis nature and the structures of society have given rise to other signs of the times.

3. Scientists, technologists and other savants are asking fundamental questions about their responsibility for what they produce or are asked to produce. Gone are the days when these intellectuals saw their task in neutral Promethean terms. For example, the World Council study on 'The Future of Man in a World of Science-based Technology', which was brought to focus in a recent conference at Bucharest, drew the attention of Christians to the ethical and spiritual questions raised by their researches and discoveries. The pertinence of these questions is matched by the inadequacy of our present theological categories for dealing with them. Indeed, the scientists and planners of societies are not speaking of the need for a new asceticism with regard to the development and sharing of the world's resources.

4. Those who have embraced or live under the ideological system of scientific materialism are now conscious that the aim of a classless, just society is far from being achieved. In fact, the revolutionary termination of the oppression of feudalism and uncaring capitalism has been replaced by the regimentation of people into industrial development with little regard for human freedom and participation, resulting in new forms of alienation. Rigid control of freedom of speech and expression has not been able to suppress the growing cry for a human face to socialism.

5. Over the past ten years we have witnessed the agonizing protest of youth, who represent in a large number of countries the majority of the population. They have played a crucial role in challenging racial and social injustice, and the demonic structures of our societies whether in education, work, or human relations. In some countries they have been brutally suppressed. In more recent years, youth have been expressing their spiritual hunger of our time. While many have taken refuge into mystical experience through drugs and Eastern religious practices, many more are earnestly seeking to find the spiritual resources in Christian faith and worship which will inspire and undergird their struggle for



social justice. An example of this search is the significant Council of Youth inspired by the Taizé Community. Contemplation and struggle are seen in dynamic, prophetic relationship. Others are attempting to overcome the anonymity and 'privatization' of society by assembling in small, intense groups, some of them of a charismatic nature. The re-emergence of faiths other than the Christian faith and the search for world community in justice and peace with Christians is yet another sign of the times.

6. The condition of the churches is itself a sign of the times. They are no longer a dominant and dominating force in society. The Constantinian era is over. Everywhere the Church is or is becoming a minority, a diaspora in society. Theological and ecclesiastical structures of thought and life, which so often reflected and strengthened oppressive and unjust states, are now discredited. The churches are being forced to discover their role as the Body of Christ, the Servant of the Lord, and as 'the Pilgrim Church which goes forth boldly as Abraham did into the unknown future, not afraid to leave behind the securities of its conventional structures, glad to dwell in the tent of perpetual adaptation, looking to the city whose builder and maker is God' (WCC Third Assembly statement).

How do the churches read these signs of the times? How do these signs affect their work of evangelization today? It cannot be taken for granted that the churches do attempt to recognize and understand the signs of the times. Jesus himself warned the religious people and leaders: 'When you see a cloud looming up in the west you say at once that rain is coming, and so it does. And when the wind is from the south you say it will be hot, and it is. Hypocrites! You know how to interpret the face of the earth and the sky. How is it you do not know how to interpret these times?' (Luke 12: 54-56, Jerusalem Bible). It is possible to be able to be sensitive to the natural, traditional phenomena around us and yet be insensitive to the new and challenging issues of life-and-death significance for us. Jesus was himself the sign which illuminated all the signs of the times and yet people did not recognize him. We are less excusable, because we live in the reality of the finished work of Christ in his death and resurrection and in the dispensation of the Holy Spirit who enables us to discern and to act. This Synod of Bishops, the recent World Conference on Evangelization at Lausanne, and the earlier Bangkok Conference on 'Salvation Today' are genuine efforts to realize that this is a time of crisis, provoked by God's word and action in the cries and actions of humanity, when decisions must be made which are of supreme significance for the Church's evangelistic task.

It is my own conviction that the signs of the times which I have described, among others, constitute a genuine *praeparatio evangelica*. They demonstrate the ways in which human beings are, on the one hand, assuming their responsibility for their existence as made in the image of God, even if they do not know or acknowledge him, and, on the other hand, their increasing realization that they cannot achieve an authentic existence in justice and peace on their own. Even Marxists speak of the need for transcendent humanism. It is, of course, true that this recognition is not universal. There may even be a majority of persons who are indifferent or reduced to nerveless helplessness. But the hopeful sign is that even among these people there is an awakening of consciousness of their human lot. This is, therefore, no time for the churches to relapse into a feeling of fear and despair. Such pessimism is a denial of faith in our risen Lord and a mis-reading of the signs of the times.

But having said this, it remains true that a relevant evangelization will depend on a radical change of attitude, thinking, speaking and living in and among the churches. What then should be the form of existence of the evangelizing Church today? We have been learning in the ecumenical movement that the only way forward is the way of dialogue with the modern world. Dialogue is not an intellectual exercise, not a programme or a fashion. It is not a means of discovering how others think and speak so that we can adapt our ready-made, traditional dogmatic answers. Dialogue is a form of existence, the form of the incarnate Lord as a servant living among human beings, being open and vulnerable to them. It is the way of the Cross. Or as St. Paul puts it in his profound reflections in his letter to the philippians, it means to know Christ, commit ourselves to him, 'in the power of his resurrection and the fellowship of his sufferings' (3: 10). Jesus' ministry was one of dialogue with the poor and needy, the rich and the powerful, the sick and those who thought they were well, the religiously upright and the outcasts. It was in the dialogue of word and act, of debate and healing that the Good News was proclaimed. And the supreme proclamation was his solidarity, his life-giving dialogue with humanity on the Cross when he cried: 'My God my God, why hast thou forsaken me?' The authenticity of our evangelization will depend on our willingness to assume this faithful risk of suffering love with human beings today.

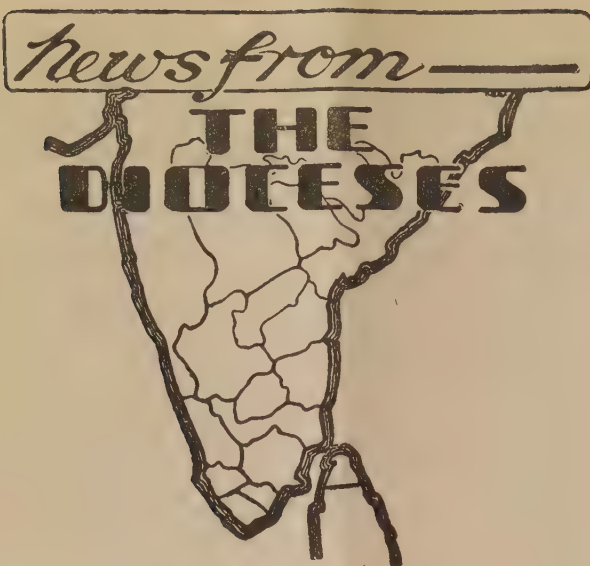
Such a costly dialogue also demands taking the others with radical seriousness in their particularities, their identities, their proper otherness. The Gospels do not give us a dogmatic presentation of God's Revelation in Christ. Rather they tell a series of very diverse stories of Christ's concrete encounter with different human beings and groups.

As the Jewish philosopher Spinoza wrote: 'The more we know things in their particularity, the more we know God.' This means today that we must learn to respect people in their cultural and religious settings. Pluralism of life and response is not a danger to the uniqueness of the Gospel. Rather it makes possible the expression of what both St. Paul and St. Peter described as the many-sided grace or wisdom of God, and affirms the true universality of the Gospel as it finds its form in the soil of different cultures. The Gospel by its very character challenges all peoples in their cultures and yet it is their culture which shapes the human voice which must answer the voice of Christ. There is no true evangelization which results in a copying of foreign ways of accepting Christ.

This carries two consequences for the evangelizing Church. First, evangelization is not a strategy which can be worked out by a synod of Bishops, or by the World Council of Churches, or by a world fellowship of evangelicals. It takes place in a given place and with particular persons or groups. Therefore, the base of evangelization is the local Church, the whole people of God in the community as they worship, live and work among people in a dialogue of solidarity. What matters here is that there be a dialogue between local churches in mutual respect and correction, in a collegiality of sharing and being enriched by 'the grace of God in its varied forms' (1 Peter 4: 10). Secondly, evangelization which occurs in a given place and among people in their particularities must take into consideration the whole of the existence of the persons and groups. Word and act, proclamation and service, theology and praxis, contemplation and struggle, patient hope and urgent engagement

(Continued on page 7)





### KANYAKUMARI DIOCESE

#### A Suggestion :

Meeting the sickly patients, and visiting continuously the bereaved families and sharing our condolence and love along with them and praying and singing together would strengthen our Christian love and fellowship. All Christians should participate in these kinds of activities. For this purpose it is advisable to form groups comprising both men and women in each local church.

#### A Request :

We know that Mayiladi was the first place to receive the good news of the Gospel in our Diocese, through the pioneering efforts of Vedamanickam and Ringletaube. In one sense Mayiladi is our Mother Church. We are happy to know that in remembrance of that event a large beautiful church is being constructed. It will be difficult for the people of Mayiladi to meet the entire expenses of the construction. I hope that all the churches in our Diocese and outside will participate and subscribe towards the construction of the church in Mayiladi.

C. SELVAMONY,  
*Bishop.*

### KARNATAKA CENTRAL DIOCESE

#### Presbyters' Conference

The dates for the visit of Rev. & Mrs. Michael Harper are now fixed—Jan. 11-13th, 1975. The conference will be on the Charismatic Movement. Mr. Harper is an Anglican Clergyman and Director of the Fountain Trust in U.K. He is visiting several Dioceses in the C.S.I. and will only speak at Conferences in South India at the invitation of the CSI. It will be good to have both the emphasis of the working of the Holy Spirit and the Social Concern around the same time.

#### Week of Prayer for World Peace

This has been initiated by the Church of England for October 19-26th. It is also suggested that we study related concerns during that week. I thought this would be a natural follow-up of the Conference for Social Justice and have suggested to the Synod Committee that material

be prepared for pulpit use on October 20th. This global concern and it will be good if all the Church pray and dedicate themselves to World Peace on day.

#### National Missionary Society

The N.M.S. are holding their Conference in Bangalore from October 10-13 and I am to inaugurate this. The indigenous Missionary Society which should have full support.

#### Induction

The Rev. K. C. Abraham was inducted as the Minister-in-charge of St. Mark's Cathedral by the Bishop of the Diocese on Sunday, the 6th October.

K. E. GILL,  
*Bishop.*

### KARNATAKA SOUTHERN DIOCESE

#### Appeal to the Prime Minister

The following memorandum was submitted to Prime Minister of India on behalf of the Christians of the Karnataka Southern Diocese:—

It is with deep regret that we hear that our Christian brethren in Arunachal Pradesh have been subject to violence and atrocities at the hands of other communities. We are a small minority and though here in South, have been living in perfect peace, thanks to the safeguards given to us in our Constitution and the sound and correct policies adopted by you and your Government for protecting the rights of the minorities and the weaker sections of the Society; tolerance and equal respect to all religions are not shown sometime by vested interests and consequently, the minorities suffer harassment and atrocities.

What is going on in Arunachal Pradesh is one such instance and we therefore humbly request that the Hon'ble Prime Minister to intervene and put down these atrocities and also to take steps to protect the lives and property of Christians living there, lest the matter should take an ugly turn going beyond control.

### MADRAS DIOCESE

The Rt. Rev. Sundar Clarke was consecrated and installed as the Bishop in Madras by the Moderator of the Church of South India on Sunday the 20th October 10-30 a.m., in St. George's Cathedral, Madras. There was a public reception in the Cathedral grounds at 9 p.m. on the same day when representatives of the Synod and the various organisations of the Diocese felicitated the Bishop and Mrs. Sundar Clarke.

### REFRESHER COURSE FOR PRESBYTERS HELD IN THE KERALA UNITED THEOLOGICAL SEMINARY

A Refresher Course for Presbyters of the C.S. Malayalam Dioceses was held in the K.U.T. Seminary, Trivandrum, from 19th August to 14th September 1974. Ten Presbyters attended the Course.

Courses in Biblical Studies were offered and taught by the Seminary teaching staff. Messianic Prophecies in the

(Continued on page 11)



## THE COALITION GOVERNMENT

Edited by Saral K. Chatterji; Published for the Christian Institute for the Study of Religion and Society, Bangalore, by the Christian Literature Society, Madras, 1974, pp. X+145, Rs. 10.



The Fourth General Elections in 1967 marked a watershed in Indian Politics. The Congress Party failed to secure majority in several State Assemblies in the elections and thereby lost the monopoly of power it enjoyed since independence. This was the result of the determined bid of the opposition parties to dislodge the Congress Party from power through electoral alliances and united fronts. Though the opposition parties, riding on the crest of anti-Congressism, succeeded in reducing the Congress Party to a position of minority, one of them except the D.M.K. in Tamilnadu obtained absolute majority to be able to form Government in any State. It was against this background that Coalition Governments came into existence in many States. But these Coalition Governments collapsed within a few years under the weight of their own internal contradictions combined with the renewed vigour and dynamism of the Congress Party manifested in the 1971 mid-term elections. To-day, except Kerala, there is no Coalition Government in any State. This does not, however, mean that Coalition Governments should be written off. A multi-party constitutional democracy like ours always presents opportunities for the re-emergence of coalition governments at the Centre as well as in the States. So it is necessary that a careful study and analysis of the coalition governments of 1967-'71 should be made in order to draw lessons for the future. The Christian Institute for the Study of Religion and Society has rendered valuable service by bringing out this book on coalition governments.

This volume is a collection of four essays which were originally presented and discussed at a Consultation held in New Delhi in 1971 as part of the C.S.I.R.S. Programme of Research on National Legislation and Politics. The first essay written by Mr. Omprakash Deepak analyses the philosophy and strategy of coalitional politics as enunciated by Ram Manohar Lohia, the chief architect of anti-Congressism. The next two essays by Mr. K. V. Narughese and Dr. Amal Roy provide case studies of experiments with coalition government in Kerala, Orissa and West Bengal. Prof. Iqbal Narain, the author of the last essay in the book, discusses the various types of

coalition governments and their impact on the forms and procedures of parliamentary democracy and cabinet system of government.

The four essays together help the reader to understand the nature and functioning of the coalition governments in different States. They shed valuable light on the dynamics of coalitional politics and consolidation of opposition parties in terms of merger, joint front, limited front and electoral adjustments. The essays by Prof. Amal Roy and Prof. Iqbal Narain are particularly valuable for the penetrating insights they provide regarding the strains and stresses the coalition governments imposed on our federal polity and democratic system of government. The factors responsible for the failure of coalition government are elucidated with appropriate illustrations. Anti-Congressism devoid of any positive content in the ideology and programme is exposed as an inadequate basis for any enduring coalition. Ideological disparities and mutual jealousies and rivalries of the coalescing parties, lack of dynamic leadership, absence of commonly agreed minimum programme of action, counter-productive confrontation with the Centre, abuse of power, and the vain bid to combine constitutional politics and democratic procedures with agitational politics and revolutionary struggles are explained as the causes for the ultimate fall of the coalition governments.

The opposition parties at present are once again striving hard to close their ranks and challenge the supremacy of the Congress Party in Indian politics. They seem to be deriving much encouragement from the growing disenchantment of the masses with the Congress Party because of soaring prices, abject poverty, unemployment and corruption in high places. The hopes of the opposition parties to form coalition governments at the Centre as well as in States seem to be reviving. In such a context, the volume under review attains significance and relevance. It helps the readers to draw some political lessons for the future and to participate intelligently and responsibly in the democratic political process.

M. ABEL.

*(Continued from page 10)*

Old Testament and the Book of Hebrews in the New Testament were taught in detail. The message of the above books were discussed in the context of the task of the Church today. A series of lectures were delivered on Ecumenism. Rev. V. T. Kurien took very useful classes on Pastoral Counselling. The participants expressed their desire to undergo a training on Counselling as they felt that Counselling is an important subject for a fruitful ministry.

Another important feature of the Course was that a series of talks were arranged on Church and the Contemporary Social Concerns. Experts from different fields were invited to lead the discussion.

Mr. Justin Jesudasan, I.A.S., Chairman of the Food Corporation, Mr. J. A. Devadas, Director of the Employment Exchange, Mr. H. B. Rose, Kerala State Agronomist, Mr. Philipose Thomas, President of the Kerala University Students' Union, Dr. T. R. Krishnan, Director of the Centre for Development and Mr. John Kurien, Marketing Director of the Marinad Fisheries Co-operative Project were some of the people who spoke on the Contemporary Social issues. They said that the Christian Gospel is to be interpreted in terms of the problems that man faces. The Social issues are to be tackled if the Gospel is to be relevant and meaningful to the modern man.

REV. THOMAS SAMUEL.



# NOTICES

## LEONARD THEOLOGICAL COLLEGE

### Admissions 1975

Applications for admissions to various study courses are now open for classes beginning July 1975. All applications must be sponsored and endorsed, by church authorities.

We offer *M.Th.* & *M.R.S.* Courses in the field of *Religions, Old Testament and Theology.*

For *B.D.* & *G.Th.* courses applications must possess a University degree or equivalent. Applications from others may be considered.

We receive applications also for church-sponsored *Research Projects.*

Please apply to :—

The Principal,  
Leonard Theological College,  
Jabalpur, M.P.

## HENRY MARTYN INSTITUTE OF ISLAMIC STUDIES

Wanted a Christian lady lecturer from 1st April, 1975, to work at our Headquarters in Hyderabad. Age between 30 to 45 years. Should have a university degree and a good working knowledge of Islamics and Christian theology. Knowledge of Urdu would be extremely helpful. Should also be competent in lecturing in our training institutes and relatively free to travel for these extension programmes as the need arises.

Pay scale would be on the level of Grade II for Junior Staff which is Rs. 250-10-300-15-450. Free accommodation or a housing allowance upto 20% of basic pay. Provident Fund as per rules. Apply with full particulars, before 15th March, 1975, to :

The Director,  
Henry Martyn Institute,  
P. O. Box No. 153,  
Hyderabad-500001. (A.P.)

## CALL TO NATIONWIDE PRAYER

### Make 1975 a Year of Prayer

### Wanted 365 Churches and Groups for a 24 Hour Prayer Chain All Over India

Prayer Chain starts at 11 a.m. on Sunday January 5 at Gauhati Baptist Church, Gauhati, Assam, during the 24th EFI Annual Conference and will continue through the 25th EFI Silver Jubilee Anniversary in January 1976.

In many places 'the Glory is departed' from the Church (see 1 Samuel 4: 22). The presence of the Holy and Living God is missing. There is no joy and no blessing. Love of money, love of power, love of fame and so many besetting sins have stained the life and witness of the Church. The Church is in the world but the world is in the Church. We need desperate, united penitent prayers. We need personal renewal. The Church needs spiritual awakening.

We need your church, assembly, congregation and group to join the year-long prayer chain. Who will write first to start filling the dates from Monday January 6, 1975 to pray from 11 a.m.

Please write to :—

EFI Prayer Secretary,  
Post Box 4223,  
New Delhi-110 048.

'Now when Solomon had made an end of praying the fire came down from heaven, and consumed the burnt offering and the sacrifices: and the Glory of the Lord filled the house'. (2 Chr. 7: 1)

### PRAY

At all times Continually  
without ceasing Constantly.

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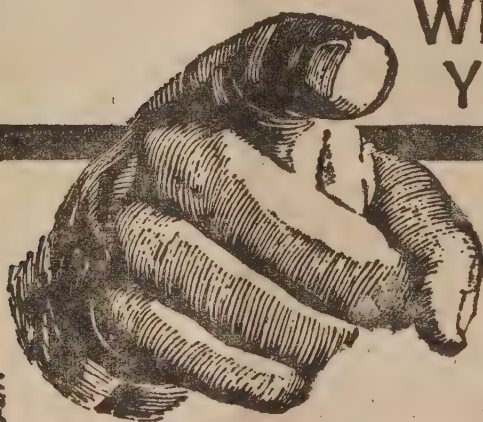
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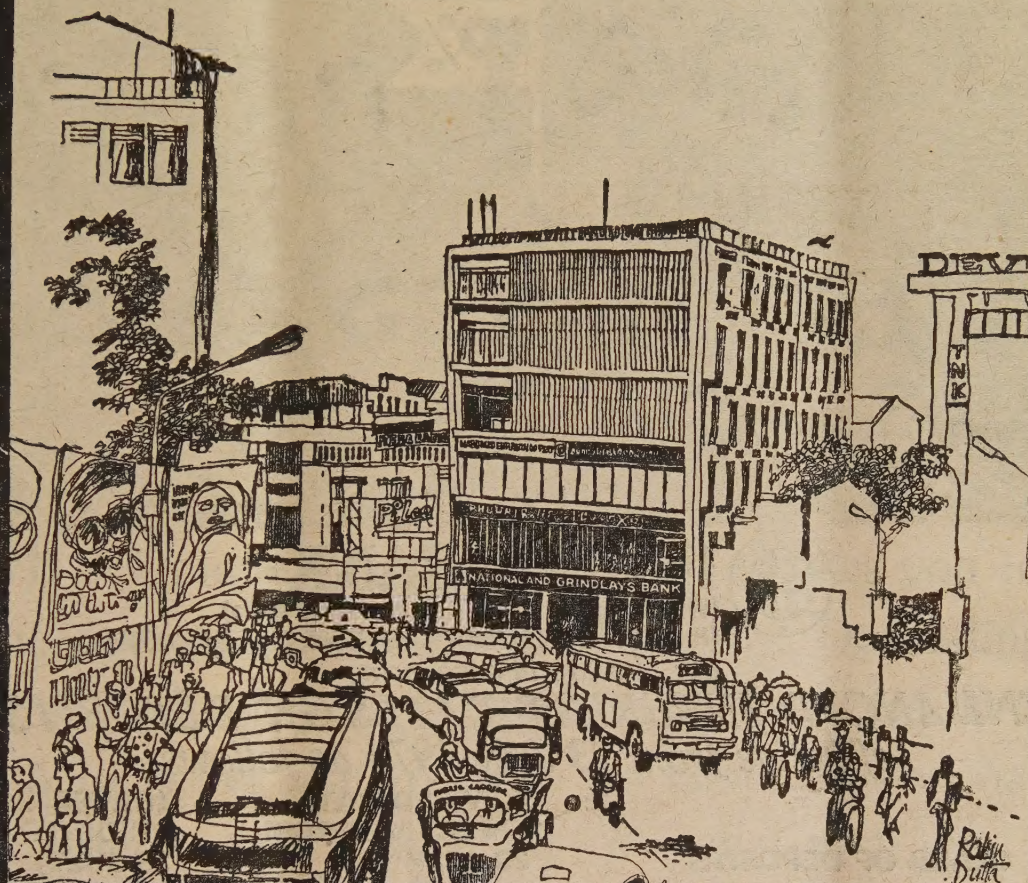


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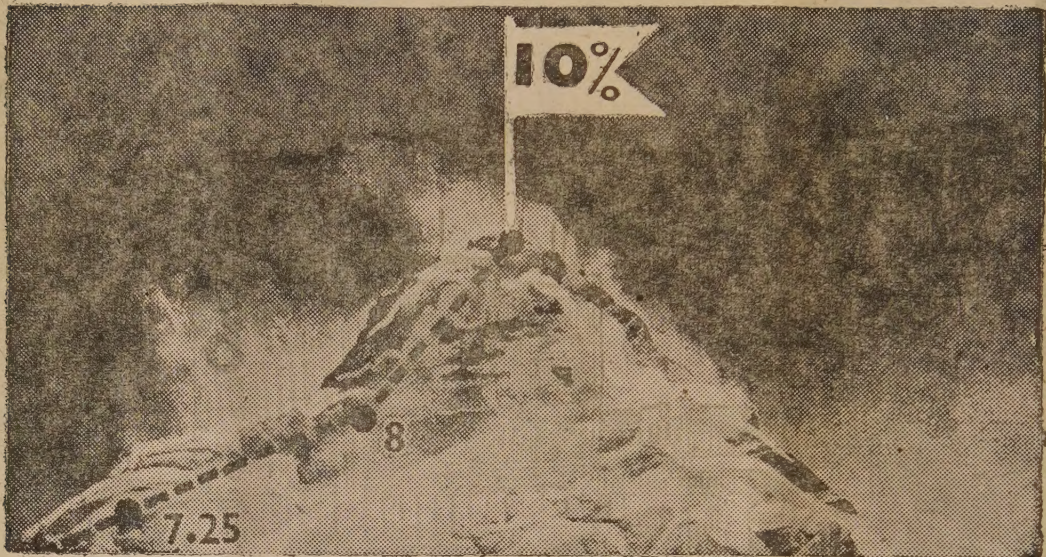
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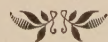
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